I googled key works = Anthony Brummelkamp + eschatology => which returned this pdf from ...
"Dr. G. Harinck is professor of the history of Neo-Calvinism and the director of the Historical Documentation Center for Dutch Protestantism ... He specializes in the cultural history of Dutch Protestantism in the 19th and 20th centuries ..."
Hmm, I wonder if this biography (of Rev. Nichola[u]s Steffens) mentions the struggle in which my ancestor fought?

Yes, Dr. Harinck does cover some of the same topics that my paper (see it at www.stickysystems.com) does. Chiliasm is an early form of premillennialism. My paper speculates that my ancestor may have led Rev. Prof. Winter to change [he "became" (per a Dr. A. Pieters 1930 article) implies change] his views about that issue.

https://hope.edu/offices/van-raalte-institute/resources/lectures/Lecture-Under-Waning-Moon.pdf Page 93.

who deplored Steffens' decision and hoped he would go on writing for *De Hope*.[8] Fundraiser James F. Zwemer tried to keep up good spirits: "Though our Western Seminary is suffering—purified we trust; we believe in her future. Even though some of our young friends withdraw, who in our opinion should have shown, that 'there are two parts [sides] in [to] every covenant.'"[9] Steffens did not comment in the press, and spent Christmas time in Pella, without his family. In a letter to Kuyper of 25 January 1891, he reflected on his decision to leave the seminary:

> My work at the Seminary is . . . coming to an end. It is impossible to tell you in a short letter all the reasons that persuade me to tender my resignation to the Synod this spring. I am alone in my surroundings [milieu]. I do have a few Christian friends, but as champion of Reformed principles I stand literally alone. Of course, there are still Reformed people in the congregations, but what can those poor sheep do when they find themselves in the hands of leaders who live in an entirely different world and think about nothing but syncretism and practical work.

I won't explain what I think it means, but note "Pella." Googling syncretism = "Syncretism is the blending of diverse and distinct religious beliefs, cultural traditions, or philosophies into a **new**, unified system." New = Modernist?

Page 94.

> Rev. Winter of Grand Rapids is in many respects an excellent man, but he lives in a world that no longer exists and in a future which is still far distant. He stands dogmatically in a position that Reformed ministers held in the *Hervormde Kerk* about the year 1860, and to that he adds millennial expectations. He might be called a man of the [Dutch] *Réveil* Movement.[10]

The year 1891 started with good news for Steffens. He was appointed as a member of the American Institute of Christian Philosophy. Involved in a process of Americanization, occasions like these were celebrated by *De Hope*. In the 1890s several other alumni of Hope College, like the Republican politician Gerrit J. Diekema (1859-1930) and Oriental linguist and Kuyper translator Dr. Abel H. Huizinga (1859–1905), had been honored publicly by American institutions, and this was received

[10] "Met mijn werk aan ons seminarie spoedt het ook ten einde. Het is onmogelijk in een kort briefje u bekend te maken met al de gronden, die mij bewegen, dit voorjaar bij de synode mijn ontslag in te dienen. Ik sta in mijne omgeving alleen. Wel heb ik enkele christelijke vrienden, maar als voorstander der geref. beginselen sta ik letterlijk alleen. Wij hebben nog wel geref. menschen in de gemeenten, maar wat kunnen die arme schapen uitrichten, daar zij zich bevinden in de handen van leiders, die in eene geheel andere wereld leven, en aan niets anders denken dan aan syncretisme en praktisch werk. Ds. Dosker heeft ook mij op ergerlijke wijze mishandeld. Hij wil gaarne medestander zijn, maar tegelijkertijd wil hij goed aangeschreven staan bij de mannen op de andere zijde.

Ds. Winter van Grand Rapids is een in vele opzichten uitnemend man, maar hij leeft in eene wereld, die niet meer bestaat, en in eene toekomst, die nog verre in het verschiet ligt. Dogmatisch staat hij op het standpunt, waarop geref. leeraars in de Herv. Kerk stonden zegge in het jaar 1860, en daarmede vereenigt hij chiliastische verwachtingen. Men zou hem misschien kunnen noemen een man van het réveil," *Kuyper Papers.*

Google Translate that source's citation in Dutch =>

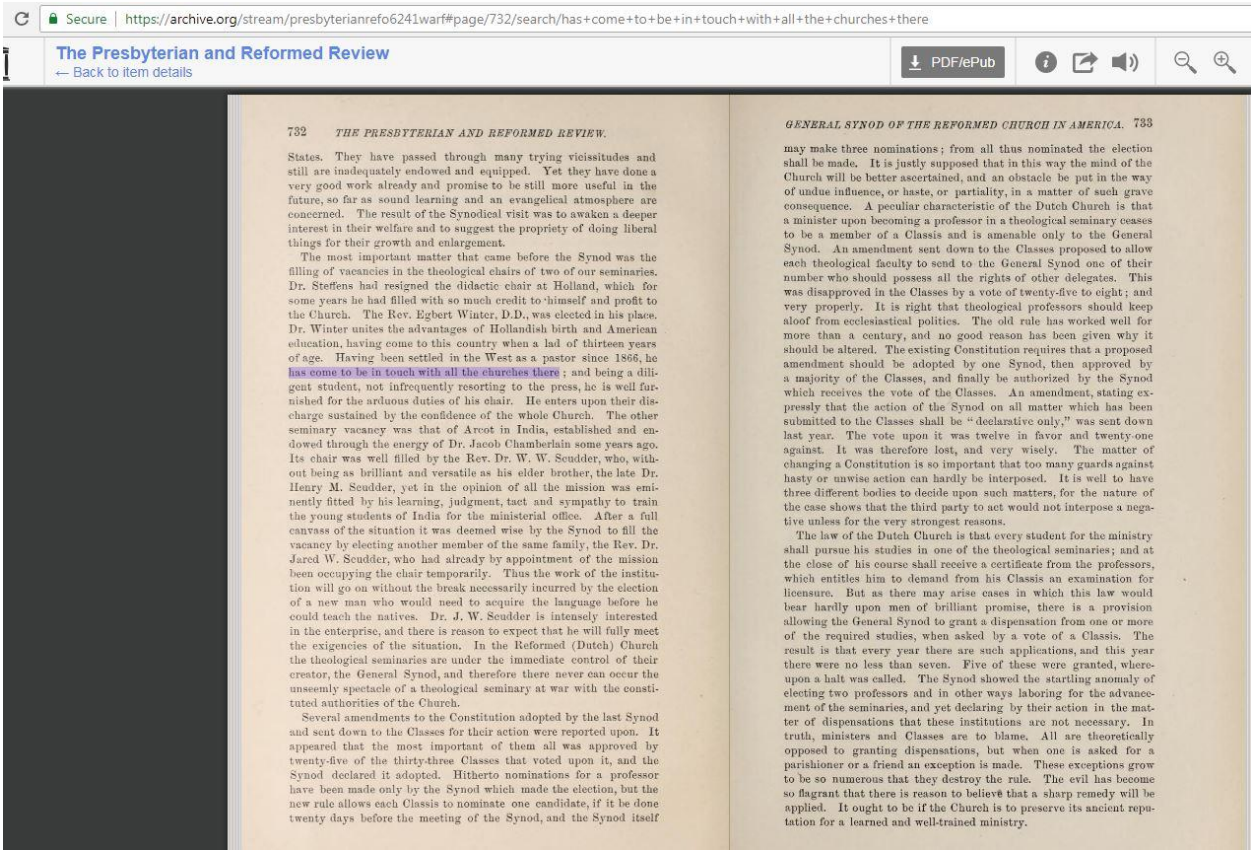
My work at our seminary is also drawing to a close. It is impossible to inform you in a short note of all the reasons that move me to submit my resignation to the synod this spring. I stand alone in my circle. I do have a few Christian friends, but as a proponent of Reformed principles, I literally stand alone. We still have Reformed people in the congregations, but what can those poor sheep accomplish, since they find themselves in the hands of leaders who live in a completely different world and think of nothing but syncretism and practical work. Rev. Dosker has also mistreated me in an egregious manner. He would gladly be an ally, but at the same time, he wants to be held in high regard by the men on the other side. Rev. Winter of Grand Rapids is an excellent man in many respects, but he lives in a world that no longer exists and in a future that lies far in the offing. Dogmatically, he stands at the position on which Reformed ministers in the Reformed Church stood—let's say—in the year 1860, and with this he unites chiliastic expectations. One might perhaps call him a man of the revival," Kuyper Papers.

It is tempting for me to review here what my main paper says about Dr. Egbert Winter. Of course, interested persons can just download it and the search for the last name, but ... it's tricky to get past other usages of unrelated but similar words! Include a space after it.

Page 83 of my paper.

Kennedy's "*Prairie Premillennialism …"* said, "The midwestern, immigrant RCA, especially in Iowa, was receptive to premillenarian teaching." On page 1 of article. He said the Rev. Seine Bolks of the First R. C. in Zeeland and then in Orange City was another "widely revered" Premillenarian pioneer. (p. 163.) Another church history said, "The preaching of Rev. Bolks was markedly evangelical." Dr. A. Pieters' 1929 or 1930 article "Jonah, the Whale, and Dr. M. R. De Haan" agreed Bolks was premillennial, and it also said, "Dr. Egbert Winter **became** a pre-millenarian [while preaching at First R. C. in Pella, Iowa from 1866-1884], and many years later, his position on this subject being well known, was elected Professor of Theology in our [RCA] Seminary [in 1895 - 1904] which shows how little hostility there was to such views at that time." p. 9-10. This source in the joint archives of Holland and the RCA's Hope College doesn't say when or how Dr. Winter's theological change occurred. I've put a part online; a link is in end note 124. Kennedy's article mentions Winter, but doesn't seem to note that Winter changed his beliefs while in Pella. Rev. Zeilstra's history said the First Reformed Church in Pella also experienced premillennial discord, apparently brought about by its Sunday School teachers, (see his footnote 9). End note 124 has more on Pieters.

B. B. Warfield's The Presbyterian and Reformed Review, Volume 6 (1895) said Rev. Winter "has come to be in touch with all the churches there" in "the West [i.e. Iowa]." See picture of source. He probably had some contact with Fles. Doesn't this source suggest Dutch premillennialists were more ecumenical than other Dutch Christians?



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States. They have passed through many trying vicissitudes and still are inadequately endowed and equipped. Yet they have done a very good work already and promise to be still more useful in the future, so far as sound learning and an evangelical atmosphere are concerned. The result of the Synodical visit was to awaken a deeper interest in their welfare and to suggest the propriety of doing liberal things for their growth and enlargement.

The most important matter that came before the Synod was the filling of vacancies in the theological chairs of two of our seminaries. Dr. Steffens had resigned the didactic chair at Holland, which for some years he had filled with so much credit to himself and profit to the Church. The Rev. Egbert Winter, D.D., was elected in his place. Dr. Winter unites the advantages of Hollandish birth and American education, having come to this country when a lad of thirteen years of age. Having been settled in the West as a pastor since 1866, he has come to be in touch with all the churches there; and being a diligent student, not infrequently resorting to the press, he is well furnished for the arduous duties of his chair. He enters upon their discharge sustained by the confidence of the whole Church. The other seminary vacancy was that of Arcot in India, established and endowed through the energy of Dr. Jacob Chamberlain some years ago. Its chair was well filled by the Rev. Dr. W. W. Scudder, who, without being as brilliant and versatile as his elder brother, the late Dr. Henry M. Scudder, yet in the opinion of all the mission was eminently fitted by his learning, judgment, tact and sympathy to train the young students of India for the ministerial office. After a full canvass of the situation it was deemed wise by the Synod to fill the vacancy by electing another member of the same family, the Rev. Dr. Jared W. Scudder, who had already by appointment of the mission been occupying the chair temporarily. Thus the work of the institution will go on without the break necessarily incurred by the election of a new man who would need to acquire the language before he could teach the natives. Dr. J. W. Scudder is intensely interested in the enterprise, and there is reason to expect that he will fully meet the exigencies of the situation. In the Reformed (Dutch) Church the theological seminaries are under the immediate control of their creator, the General Synod, and therefore there never can occur the unseemly spectacle of a theological seminary at war with the constituted authorities of the Church.

Several amendments to the Constitution adopted by the last Synod and sent down to the Classes for their action were reported upon. It appeared that the most important of them all was approved by twenty-five of the thirty-three Classes that voted upon it, and the Synod declared it adopted. Hitherto nominations for a professor have been made only by the Synod which made the election, but the new rule allows each Classis to nominate one candidate, if it be done twenty days before the meeting of the Synod, and the Synod itself

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may make three nominations; from all thus nominated the election shall be made. It is justly supposed that in this way the mind of the Church will be better ascertained, and an obstacle be put in the way of undue influence, or haste, or partiality, in a matter of such grave consequence. A peculiar characteristic of the Dutch Church is that a minister upon becoming a professor in a theological seminary ceases to be a member of a Classis and is amenable only to the General Synod. An amendment sent down to the Classes proposed to allow each theological faculty to send to the General Synod one of their number who should possess all the rights of other delegates. This was disapproved in the Classes by a vote of twenty-five to eight; and very properly. It is right that theological professors should keep aloof from ecclesiastical politics. The old rule has worked well for more than a century, and no good reason has been given why it should be altered. The existing Constitution requires that a proposed amendment should be adopted by one Synod, then approved by a majority of the Classes, and finally be authorized by the Synod which receives the vote of the Classes. An amendment, stating expressly that the action of the Synod on all matter which has been submitted to the Classes shall be "declarative only," was sent down last year. The vote upon it was twelve in favor and twenty-one against. It was therefore lost, and very wisely. The matter of changing a Constitution is so important that too many guards against hasty or unwise action can hardly be interposed. It is well to have three different bodies to decide upon such matters, for the nature of the case shows that the third party to act would not interpose a negative unless for the very strongest reasons.

The law of the Dutch Church is that every student for the ministry shall pursue his studies in one of the theological seminaries; and at the close of his course shall receive a certificate from the professors, which entitles him to demand from his Classis an examination for licensure. But as there may arise cases in which this law would bear hardly upon men of brilliant promise, there is a provision allowing the General Synod to grant a dispensation from one or more of the required studies, when asked by a vote of a Classis. The result is that every year there are such applications, and this year there were no less than seven. Five of these were granted, whereupon a halt was called. The Synod showed the startling anomaly of electing two professors and in other ways laboring for the advancement of the seminaries, and yet declaring by their action in the matter of dispensations that these institutions are not necessary. In truth, ministers and Classes are to blame. All are theoretically opposed to granting dispensations, but when one is asked for a parishioner or a friend an exception is made. These exceptions grow to be so numerous that they destroy the rule. The evil has become so flagrant that there is reason to believe that a sharp remedy will be applied. It ought to be if the Church is to preserve its ancient reputation for a learned and well-trained ministry.

Rev. Steffens gave a sermon on "The relationship of the Church to the Second Coming of Jesus" around 1866. See page 33 of Harinck's book for the title in Dutch. That is an intriguing subject! Discourse on Matt. 25,1-13 pronounced by N. M. Steffens, minister of the Divine Word in Veldhuizen, Nieuwenhuis (Neuenhaus) 1866.

Later in 1895 he retreated and left [their school in] Holland. He said to Bavinck in 1910, "I want to send students from here to Amsterdam [Free University], because the education here is so bad. Faith and knowledge are two different things, as Van Oosterzee and Doedes were taught, but here they know it intuitively. A minister does not need theological knowledge. I shudder."